



NEWSLETTER OF THE LONDON CHAPTER  
ONTARIO ARCHAEOLOGICAL SOCIETY

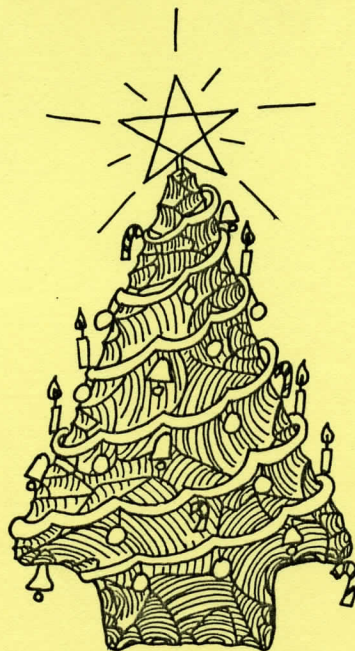


DECEMBER, 1984

84-9

## Party Time!

This month's "meeting" will be held at the Keron residence in Thamesford. Pat and Jim have opened their home for the December 15 *Chapter Christmas Party* and look forward to welcoming members and guests on Saturday from 7:30 P.M. onward.



BEST WISHES FOR A HAPPY HOLIDAY  
SEASON FROM THE KEWA CREW!

### Chapter Executive

#### President

Robert Pihl (225-2527)  
R.R. #1, Granton

#### Vice-President

David Smith (473-1360)  
R.R. #4, Komoka

#### Secretary

Linda Gibbs (685-6476)  
Unit 38-159 Sandringham Cres., London

#### Treasurer

George Connoy (631-6338)  
762 Elm St., St. Thomas



## EXECUTIVE REPORT

Monday, December 3 witnessed the final monthly meeting of our 1984 Chapter executive. The group met at the Gibbs home to discuss recent progress on the 1985 Symposium, our Christmas Party and a possible membership fee increase. KEWA production costs have been held to a minimum over the years, however, postal rate increases have finally necessitated a rise in fees. The executive proposed a \$2.00 increase across the board, as reflected on the enclosed 1985 dues envelope. A membership ratification vote will be held at the December meeting.

Linda reported that Bill Fox had attended the first Ontario Hydro Southwest Transmission Study interest group review meeting as an OHF and OAS representative, but had requested that she represent the Chapter at future sessions. Mrs. Gibbs will be contacting the Society executive in Toronto this week concerning her involvement in the proceedings. Rob Pihl stated that he will be contacting Thor Conway, Regional Archaeologist for Northeastern Ontario in Sault Ste. Marie, regarding our Chapter's proposed spring bus trip agenda.

Mr. Bob Mayer (Chapter Executive Nomination Committee) reported that the present executive have all agreed to stand for re-election in 1985 and that none of the positions will be contested. It appears that congratulations will be in order for our hard-working crew on December 15!

## SOCIAL REPORT

Linda and Pat thank those members who have already contacted them concerning their Christmas Party meal contribution. The turkey has been purchased, courtesy of the Chapter, but Linda reports that we are still a little short on potatoe dishes for the supper. Members who have not already done so should



contact Pat Keron at 285-2379 after 6:00 P.M. to confirm their attendance and obtain, if necessary, directions to the party.

This month's offering results from the collaboration of archaeologists affiliated with a variety of universities and ministries. We hope that it will provide our historical subscribers with a happier Christmas.....

TERRY LYNCH:

## AN IRISH CATHOLIC IN A PROTESTANT TOWNSHIP

IAN KENYON, NEAL FERRIS, CHRISTINE DODD, AND PAUL LENNOX

### INTRODUCTION

An archaeological survey of the area to be impacted by proposed reconstruction of Highway 3, from Jarvis to Nelles Corners in Haldimand County, was conducted by the Ontario Ministry of Transportation and Communications in the fall of 1982 (Lennox 1982).

Two sites, a mid-19th century mill (Figure 1) and a small Archaic camp-site (not shown), were within a broadly defined construction zone; however, as these areas were not specifically required for proposed construction, the sites were left undisturbed by erecting snowfences and informing the construction crew of their purpose. The earthen mill dam (Figure 1), to be destroyed by the proposed stream diversion, was mapped, profiled and photographed.

The Lynch site (AfHa - 137), is located on the east half of Lot 12, Concession 7, Walpole Township, Haldimand County and, as shown in Figure 1, is south of Highway 3, on the west side of Sandusk Creek. The original survey had identified the site as a mid to late 19th century domestic site, initially occupied by Terence Lynch, an Irish Catholic farmer who first settled on the site in the late 1840's and remained until ca. 1880. Associated with the homestead were two wells (Figures 1 and 2), the northernmost was thought to be younger as it was still open and contained some water whereas the southernmost was filled to the surface with rock and refuse.

The Lynch site was not originally recommended for salvage because of its rather late date and long period of occupation (at least 30 years). In addition, a considerable quantity of 20th century debris suggested an even longer period of occupation or, alternatively, that its ruins had later become a dump site. However, on a visit to record the earthen mill dam profile in 1984, it was observed that the Sandusk Stream Diversion trench walls abutted the wells, thus presenting an ideal opportunity to examine the wells from an archaeological perspective. In the event of future excavations of



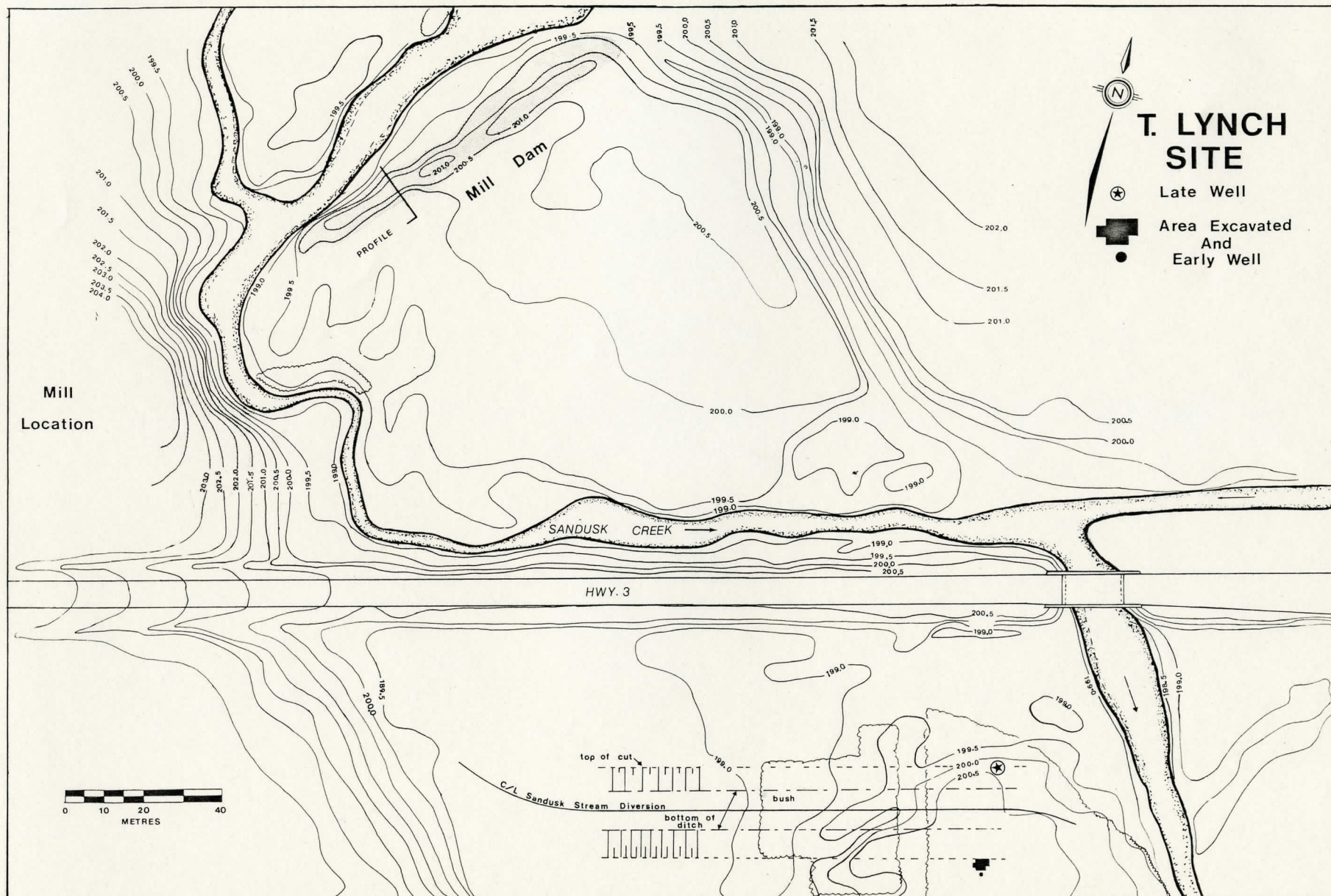


FIGURE 1: Location of the Lynch Site



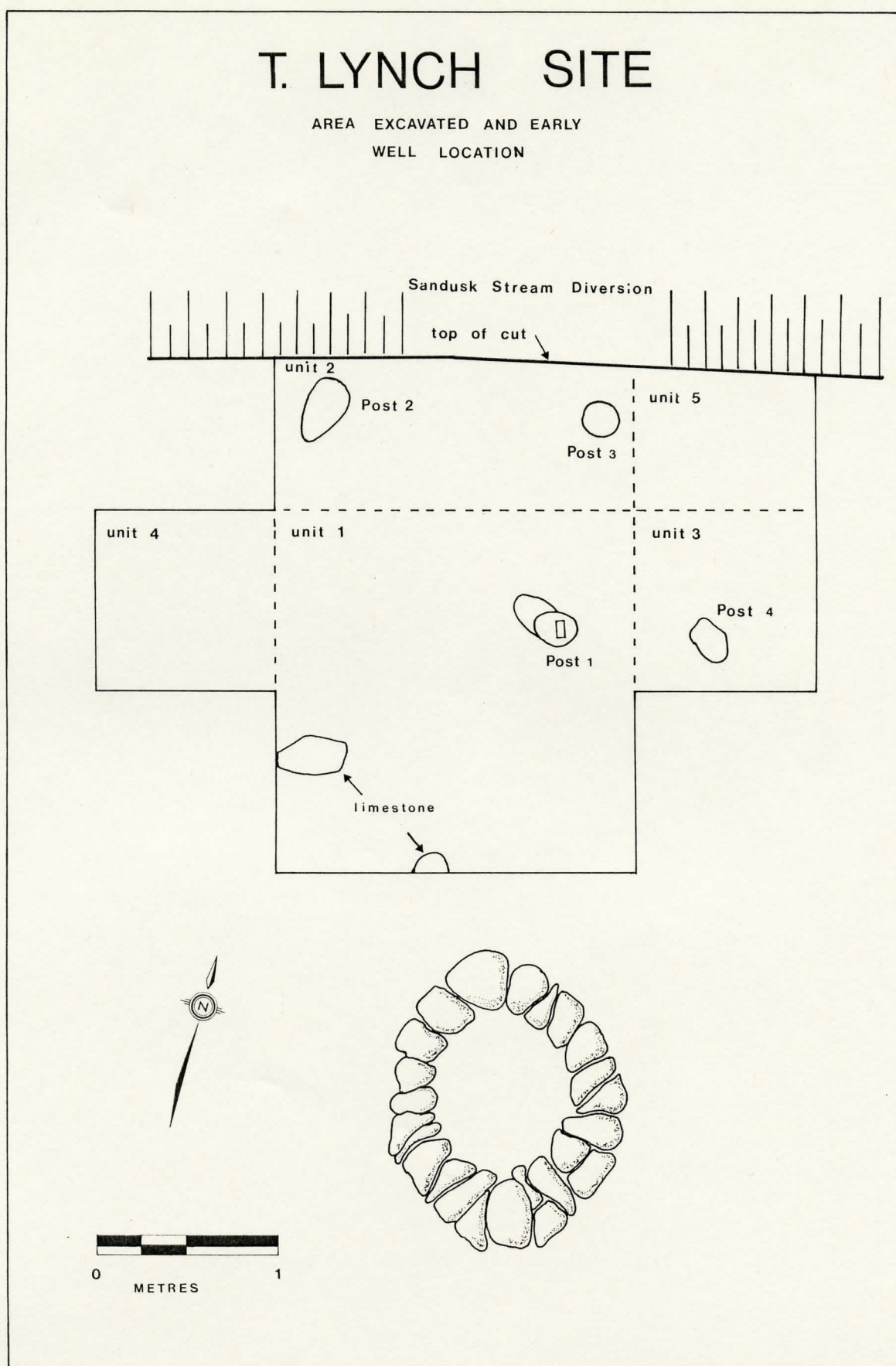


FIGURE 2: Excavated Area and Location of Early Well



historically important wells, any information gleaned from this experience was considered invaluable; and, it was thought that the earlier well, in particular, might produce a tight sample pertaining to the earliest occupation of the Lynch site. In consultation with Ian Kenyon, Field Archaeologist with the Ontario Ministry of Citizenship and Culture, who joined the investigation, it was decided to examine the northern and later well first since it was least important.

This well was lined with granite fieldstones and enclosed in heavy Haldimand Clay. A huge crawler backhoe, borrowed from construction, began "carefully" slicing back the stream diversion wall in rough horizontal levels: at 3 m depth the clay remained stable and a hole was made to release well water; at approximately 4 m depth the top of the well began to collapse; and, at 5.2 m depth, the bottom of the well, its walls became unstable and black sludge oozed from the bottom. The situation had become too hazardous for close manual examination so the backhoe operator scooped the muck from the bottom of the well and deposited it in a safe location. In this manner a small sample of 20th century artifacts were recovered.

Enlightened by this experience and assured that the earlier well would not be affected by construction, it was decided to leave the older well intact for future research. However, between the old well and the stream diversion trench, a thin sheet midden (ca. 1850 - 1880) was recognized and 8.5 square meters of this area excavated. This material was separated from its clay loam matrix by  $\frac{1}{4}$ " mesh screening and several post moulds (Figure 2) were mapped at topsoil - subsoil interface (approximately 20 cm below surface). The artifact assemblage recovered is described in the following sections along with some details concerning Terence Lynch, his family and the Irish settlement of the Highway 3 - Sandusk Creek area.

#### AN HISTORICAL SKETCH OF THE LYNCH FAMILY

Settlement in Walpole Township began in the 1790's, with most of the farm lots being sold or granted by the early 19th century. Much of this early settlement, however, was confined to the southerly portion of the township bordering Lake Erie. The centre of Walpole Township was not extensively occupied until the 1840's, when an influx of settlers occurred, a minority of whom were Irish Catholic - among them Terence Lynch.

Although Lot 12, Concession 7 was patented in 1805, it likely was not occupied until the 1840's. The ownership of the lot passed through a succession of gentlemen investors, the last of which was the Honourable Henry John Bolton. In 1846 Bolton sold the 100 acres comprising the east half of the lot to Thomas O'Shaughnessy for \$450. Whether O'Shaughnessy actually occupied the lot is unknown, but if so he did not stay long for he resold the land on March 15, 1848 to Terence Lynch for \$500. The relatively low price of the land, \$5 an acre, suggests that few improvements existed on the property before the Lynches arrival.



Both Terence Lynch and his wife Mary Sullivan were born in Ireland. Nothing is directly known of either Terence's county of birth in Ireland or the date of his emigration to the New World, although there is some circumstantial information. Mary Lynch is buried in St. Anne's (Roman Catholic) Church Cemetery, less than half a mile from their Walpole farm. Following a common Irish practice, Mary's tombstone records her county of birth as Limerick, where Terence was likely born as well. Unfortunately, there is no tombstone for Terence, although he is presumably buried beside his wife (there is now an unmarked grave depression adjacent to Mary Lynch).

Both Mary and Terence were born about 1812, although whether they emigrated in the 1810's or 20's as children or in the 1830's as adults is unknown. According to the census records, their eldest child, Elizabeth, was born about 1837, but the censuses disagree about her birth place, two listing it as Ireland and two as Ontario. All four available censuses agree, however, that their next oldest child, born about 1840, was from Ontario. Since there is no evidence the Lynches resided in Walpole before their purchase of 1848 (they are not listed in the 1842 census), it is evident that they must have lived for about a decade or more elsewhere in Ontario. Possibly Lynch was attracted to Ontario by the promise of labour, easily available in canal construction projects of the late 1820's and 1830's. Building up a nest egg of about \$300.00 (the cost minus mortgage price of his farm) after some years of itinerant work, he finally acquired his own land in 1848. Although this reconstruction of Lynch's early life is speculative, in the main it is the story of many hundreds of Irishmen who emigrated to Canada in the 1830's.

The 1851 census shows the Lynches as living in a one-storey log cabin with their 16-year old daughter Elizabeth (soon to be married) and three young sons, John, Thomas and James (their youngest son, Daniel, was born in 1853). Unfortunately there is no listing for Lynch in the agricultural census of 1851, consequently the farm's state of development at this time can not be determined. In 1859 Lynch had discharged his first mortgage of about \$200.00 and had taken out a new one for \$800.00, this higher sum suggesting that the Lynches had made considerable improvements to their farm during the previous decade.

According to the 1861 census, the Lynches were still living in a log house with their four sons, although Elizabeth had moved out, marrying an Irishman John Kelly. The Kellys must have lived very close to the Lynches for both families are listed on the same census page. The agricultural census of 1861 reveals that 75 of the farm's 100 acres had been cleared with 60 acres being planted in a mixed crop of wheat, barley, peas, oats and buckwheat, as well as one-and-a-half acres in potatoes, yielding some 200 bushels. Livestock included a modest number of cattle, horses, pigs and sheep. The value of the entire farm was listed as \$2,000.00, four times the purchase price of the property in 1848.

The late 1850's and early 1860's was the period when the Lynch farm was attaining its maximum labour input. The three eldest boys had reached young adulthood but were still living at home, doubtlessly carrying out much of the farming themselves.



By the late 1860's Thomas Lynch, the second son, had married a Catholic girl and purchased his own 100 acre farm for \$1,800.00, apparently paying \$200.00 in cash with the remainder being taken out as a mortgage. This property, on lot 14, was only two lots down the Concession 8 road from his father's farm.

In the 1871 census the two Lynch properties and households are listed as one unit, although physically two separate houses and lots were represented. Perhaps this is an indication of the high degree of intrafamily cooperation that existed among the Lynchs, who at that time were collectively farming some 160 acres of cleared land. According to the census the two lots contained a total of 4 barns and stables, 3 carriages, 4 ploughs and cultivators, as well as some additional farm machinery.

Although the census does not differentiate the members of the two households, all of the Lynch children were still part of the farming operation. John at 30 and James at 24 were still unmarried, and working on the farm. The youngest son Daniel, 19, was living at home but his occupation was listed as "clerical student" (he would run his own store in later years). Thomas and his new wife Ann were part of this extended family as were Terence's daughter Elizabeth Kelly, her husband and 5 young children.

By the 1870's, however, Terence and Mary Lynch were entering old age, Mary dying in 1875 at 63. Soon after her death, Terence Lynch retired, moving to Hagersville and transferring ownership of the family farm to his third son James in 1880. James himself presumably did not intend to work the farm for by this time he had opened a livery stable in Hagersville, a business that he was to pursue for over two decades. The terms of this transfer required that after 8 years James was to pay \$1,000.00 to his eldest brother John and \$200.00 to his sister Elizabeth. Apparently Thomas, who owned his own farm, and Daniel, about to open a store in Hagersville, were already self sufficient and did not require a share of the family farm. By the terms of the 1880 deed, James was to provide for his father "...good and sufficient food and lodging and twenty dollars per annum pocket money for the rest of his natural life."

By the time of the 1881 census, Thomas Lynch was still living on his farm on Concession 8, but the other Lynches were residing in three separate households in west Hagersville. Terence and John were living with James, who by then had married and had two infant children. James was running his livery stable, where John was apparently a labourer. Daniel, now 27, was a storekeeper and living in Lawson's Hotel just down the street from his father and brothers. Nearby was the house of John and Elizabeth Kelly, John's occupation being listed as "retired" although he was only 46 (perhaps he was unemployed or in bad health).

In 1884 Thomas Lynch sold his Concession 8 farm, moving to Hagersville where he worked briefly as a butcher (according to Polk's 1886-7 directory). After this he seems to have left the township. The other Lynches remained, James pursuing his livery stable business, moving to Brantford in 1888 but returning by 1899. Daniel Lynch continued his general store until 1904. Judging from the large advertisements placed in "The Indian", a Hagersville newspaper dealing with Native news and culture, Daniel must have done good business with the residents of the nearby New Credit and Six Nations Indian reserves.



When James Lynch left Hagersville in 1888, he sold the family farm to John Lynch. Unlike his father, John seems to have been a poor financial manager. Although in Terence's day the farm was mortgaged, it was for relatively small amounts, and the mortgages were discharged on time. But, in five years, John ran up mortgages totalling \$3,200.00 and by 1893 he was forced to sell the property for \$1, the sale contingent upon the new owner discharging the mortgages.

The younger Lynches were not only involved in the commerce of Hagersville but also actively participated in the religious life of the local Catholic community. Despite the growth of Hagersville, the closest Catholic church was St. Anne's, out in the country near the Lynches' old homestead on the 7th Concession. According to a local history, every Sunday the Catholics of Hagersville would rent a large wagon from the local livery stable (presumably James Lynch's) for the 5 mile drive to St. Anne's, although occasionally Mass would be held in a Hagersville home, notable Daniel Lynch's (Brueton, 1967: 49).

By and large the Lynches met with success in the New World. The size of the Lynches' farming operation was well above the township average, and one of the largest among the Irish Catholic farmers. James and Daniel established what seemed to have been profitable businesses in Hagersville. Yet, this favourable assessment of the Lynches material progress in the New World must be tempered with the evident failure of the eldest son John. Unlike his younger brothers, John Lynch seems to have been little more than a labourer, first helping on the family farm and later working as a liveryman in his younger brother's livery stable. Curiously, when Terence Lynch transferred ownership of the family farm in 1880, it went not to John, who as the oldest son was presumably first in line to inherit, but to James, who by this time was no longer even a farmer. John's share of the farm was \$1,000.00, which was to be given to him by James. As we have seen, John's later attempt to manage the farm between 1888 and 1893 ended in financial disaster. Moreover, John remained a bachelor throughout his life and he seemingly was always dependent on his father or brothers to provide him a home in which to live. Land records reveal John Lynch's signature as having a marked quiver or shake, unlike those of his brothers. This fact and his evident lack of financial or marital success raise the possibility that John's failure was the result of some bodily or mental deficiency.

## ARTIFACTS

Despite the limited excavations, almost three thousand artifacts were recovered from the Lynch site. These are listed in Table 1, which is organized using Stanley South's (1977) functional groups, although a few unidentified specimens are not included. The subgroups, however, only loosely follow South. Lamp chimney glass could not be easily assigned to any of his groups so it is listed under "Activities", apparently something of a catchall category -- for what is not an activity?

South defines two classes or "patterns" of sites based on differing artifact frequencies, principally those of the kitchen and architectural groups; namely, the "Carolina Pattern", which displays a high percentage of kitchen artifacts and a relatively low percentage of architectural items, and the "Frontier Pattern", with a high percentage of architectural material and low number of



	<u>SUBTOTAL</u>	<u>TOTAL</u>	<u>%</u>
<u>KITCHEN ARTIFACT GROUP</u>		1374	46.7
Ceramics	1147		
Bottles, all types (liquor, medicine, fruit)	190		
Glass Tableware (decanter, tumbler, lid)	21		
Cutlery (knife, spoon, forks)	4		
Kitchenware (pail, kettle, stove fragment)	12		
<u>ARCHITECTURAL GROUP</u>		1273	43.3
Window Glass	614		
Nails	649		
Spikes	3		
Construction Hardware	7		
<u>FURNITURE GROUP</u>		2	0.1
Furniture Hardware (handle, bracket)	2		
<u>CLOTHING GROUP</u>		32	1.1
Buttons	27		
Buckle	1		
Other (shoes, eyelet, hook fastener)	4		
<u>PERSONAL GROUP</u>		15	0.5
Personal Items (combs, pencils, earring, etc.)	15		
<u>TOBACCO PIPE GROUP</u>		169	5.7
White Clay Pipes	168		
Tobacco Plug Seal	1		
<u>ACTIVITIES GROUP</u>		77	2.6
Toys (dolls, marble, teacup)	4		
Stable and Barn (harness parts, horseshoe nails, fencing)	38		
Lamp Chimney	23		
Miscellaneous (nut, bolts, chain, washer, gear)	12		
 GRAND TOTAL		<u>2942</u>	<u>100.0</u>

TABLE 1: ARTIFACT FREQUENCIES  
USING SOUTH'S GROUPS

kitchen artifacts. The Lynch site falls somewhere between South's two artifact patterns; it could be said to be a marginal Frontier Pattern site with latent Carolina tendencies.

There is probably little point in directly comparing Lynch to South's sites, which are from a different time and a different place. Yet, the relatively high percentage of architectural material at the site may reveal something about the Lynches' quality of housing. According to the 1851 and 1861 censuses, the Lynches lived in a one-storey log cabin, although they do not record anything concerning the house's size or other details of construction. Unfortunately, the later censuses do not even list house construction material.

A log cabin is, of course, the typical Ontario pioneer home, and the Lynches, like the majority of settlers of their generation in Walpole Township, lived in such houses. Through time, however, these log cabins were either replaced by "improved" houses of frame, brick or stone or the log structures themselves renovated with framed additions and exteriors.

A log cabin can be anything from a cramped backwoods shanty to a substantial structure suitable for a gentleman. In what sort of log cabin did the Lynches live? In South's scheme, sites of the frontier are characterized by a relatively high percentage of architectural items, whereas sites of the more settled regions (Carolina Pattern) have a much lower percentage. From this one might conclude that the Lynch site, because its artifact frequencies are closer to South's Frontier Pattern, represents an occupation only slightly advanced from a frontier or pioneer stage of settlement. This conclusion would be erroneous, for as stated previously, South's artifact patterns have little relevance for domestic occupations in 19th century Ontario.

The pioneer log cabin was suited for the backwoods precisely because it could be made of locally available material - wood - with a minimum of often hard-to-get factory made architectural hardware - window glass and nails. Thus the sites of unimproved log cabins should contain little in the way of architectural artifacts, hence increasing the apparent percentage of kitchen group items, chiefly ceramics. That is, a backwoods log cabin site will have artifact frequencies that approach



South's Carolina Pattern. In fact, the percentages of kitchen group artifacts may exceed those reported for the Carolina Pattern sites.

Improved forms of housing, including log cabins with extensive framing, require many nails; moreover, they usually feature larger and more numerous windows than simple log cabins. Thus the sites of improved houses should display a relatively high frequency of nails and window glass, and their artifact percentages may approach the range of South's Frontier Pattern.

With regard to variations in artifact frequencies, South's Carolina data and 19th century Ontario domestic sites have the opposite trend: in Carolina the frontier sites (mostly forts) have high frequencies of architectural artifacts, whereas in Ontario the frontier sites (simple log cabins) have high kitchen artifact percentages (often over 80% in our experience).

Thus the Lynch site, with its high percentage of window glass and nails, suggests that the Lynches lived in a house that was something better than a rude log cabin. Possibly the log cabin reported in the 1851 and 1861 censuses was replaced in later years by a framed house, or, perhaps, the log cabin itself was renovated with framed improvements.

### *Ceramic Vessels*

The ceramics (Tables 2 and 3) represent a rather mixed lot dating to the ca. 1850-80 period. Ceramic tableware types are those typical of this time, including printed, blue edge, sponged and painted wares. The cheaper quality of plates on the site are blue edge, with more expensive plates in blue willow and wheat pattern white granite ware. The less expensive types of teaware are mostly plain (C.C.), blue sponged or painted. The more expensive teaware is mostly flawn mulberry or white granite.

	<u>S.S. TOTAL</u>	<u>S. TOTAL</u>	<u>TOTAL</u>
WARE/TYPE/VARIETY			
PORCELAIN			6
White		4	
Blue Dyed		2	
WHITE EARTHENWARE/IRONSTONE			826
Plain		537	
Printed		135	
Blue Willow	66		
Blue Other	30		
Green	1		
Purple	2		
Black	5		
Red	1		
Brown	1		
Blue Flow	18		
Black Flow	1		
Brown Flow	5		
Mulberry Flow	5		
Sponge		75	
Blue	71		
Green	2		
Purple	2		
Painted		38	
Blue Edge		24	
Dipt		12	
Black Printed Maker's Mark		5	
YELLOW WARE			50
Plain		43	
Dipt		7	
RED EARTHENWARE			137
SALT-GLAZED STONEWARE			128
GRAND TOTAL			<u>1147</u>

TABLE 2: CERAMIC SHERDS

Specialized vessel forms include a wheat pattern pitcher and a blue edge vegetable dish whose handle is in the form of a large blue-painted moulded leaf. There are two "blue dyed" sherds. This ceramic has a porcelaneous fabric that is stained a light blue, similar to the "St. John's Blue" made in Quebec in the 1870's and later (Collard, 1967: 286). One of these sherds appears to be from a bowl decorated with moulded floral tracings. Two white porcelain vessels have forms that cannot be identified precisely, although both appear to be from small decorative objects; that is, something for the mantle rather than the table.

There are three maker's marks. A white granite sherd has a black printed mark reading "H&G late HARVEY". The company is Holland and Green, who took over the Harvey firm in 1853 and potted



	PLATE	CUP	SAUCER	BOWL	OTHER
<u>"EXPENSIVE" WARES</u>					
Blue Dyed				1	
White Porcelain					2 unidentified
Flow Mulberry Printed		1	2		
Blue Willow Printed	3				
Blue Printed			2		
Black Printed	1				
White Granite - Plain	1	2			
White Granite - Wheat	5		3		1 pitcher
White Granite - Other		6	5		
<u>"INEXPENSIVE" WARES</u>					
Blue Edge	8				1 vegetable dish
Painted		1	3		
Blue Sponge		4	4		
Purple Sponge			1		
Dipt White Ware				2	
Dipt Yellow Ware				1	
Moulded Pattern Yellow Ware					1 Baker?
Plain (C.C.) White Earthenware		4	3		
<u>SUMMARY</u>					
"EXPENSIVE"	10	9	12	1	3
"INEXPENSIVE"	8	9	11	3	2
TOTAL	18	18	23	4	5

TABLE 3: MINIMUM NUMBER OF CERAMIC TABLEWARE VESSELS

of plain, sponged, painted, dipped (banded), blue edged and yellow ware. During the period of the Lynch site, the "expensive" wares would have cost at least two times as much as the "inexpensive" ceramics. For example, painted and sponged cups and saucers retailed for about 50 to 60 cents a dozen, whereas the printed and white granite teas sold for \$1.00 to \$1.50 a dozen.

In Figure 3 the percentage of expensive teas and plates for Lynch is compared with 26 other mid-19th century Ontario sites, all of which have mean dates between 1845 and 1870. The dotted trend line shows that for these sites the percentage of expensive plates is similar to the percentage of expensive teas. Although this 1:1 ratio would seem to be virtually true by definition, in fact on sites before 1840 the percentage of expensive teaware usually is significantly greater than that for plates.

When compared to the other mid-19th century sites, Lynch falls almost exactly at the mean, with 55.6% expensive plates and 51.2% expensive teas (cups and saucers). It is very similar to the two Scottish sites, Crinan and Duncan Campbell, discussed in an earlier issue of KEWA (Ferris and Kenyon, 1983). Lynch does show a lesser percentage of expensive wares than that used by either Christopher Beer, the wealthy retired Naval officer of Metcalfe Township, or his son Jacob Beer. The only other Irish Catholic site in this sample is Patrick McDonald, who lived in South Cayuga Township just to the east of Walpole. McDonald clusters with Lynch and other sites of the "ceramic middle class". In contrast, the only two Irish Protestants, Davis

until 1882 (Godden, 1964). A second white granite sherd reads "...DGWOOD". This is almost certainly "WEDGWOOD", but it likely pertains to Enoch Wedgwood rather than to the famous company started by Josiah Wedgwood. Enoch Wedgwood was involved in various companies after 1839 (Godden, 1964). The last mark is from a flow blue printed vessel; the mark reads "DRESDEN SPRIGS/R. C. & Co.". This piece is attributable to the Scottish firm of Robert Cochran & Co., who potted under this name between 1846 and 1918.

The relatively high sherd counts for red earthenware and salt-glaze stoneware crockery (Table 2) are misleading. These sherds are mostly quite small, apparently highly fragmented by frost-fracturing. Only about 4 to 6 vessels are represented, all open mouth crocks.

In Table 3 the Lynch tableware ceramics are divided into two broad groups based on cost, the "expensive" vessels including those of porcelain, white granite and printed white earthenware and the "inexpensive"



and Farrell, have lower percentages than the two Irish Catholic settlers, perhaps expectable since the two Orangemen had smaller farm operations. The "G.T.R." site may also relate to the Irish Catholics, in this case to a work camp along the Grand Trunk Railway, which was built principally by Irish labourers. These labourers were using almost exclusively inexpensive blue edged plates and sponged teaware, quite unlike their well-established countrymen Terence Lynch and Patrick McDonald, who stocked their china cabinets with an even mixture of cheap and fine ceramics.

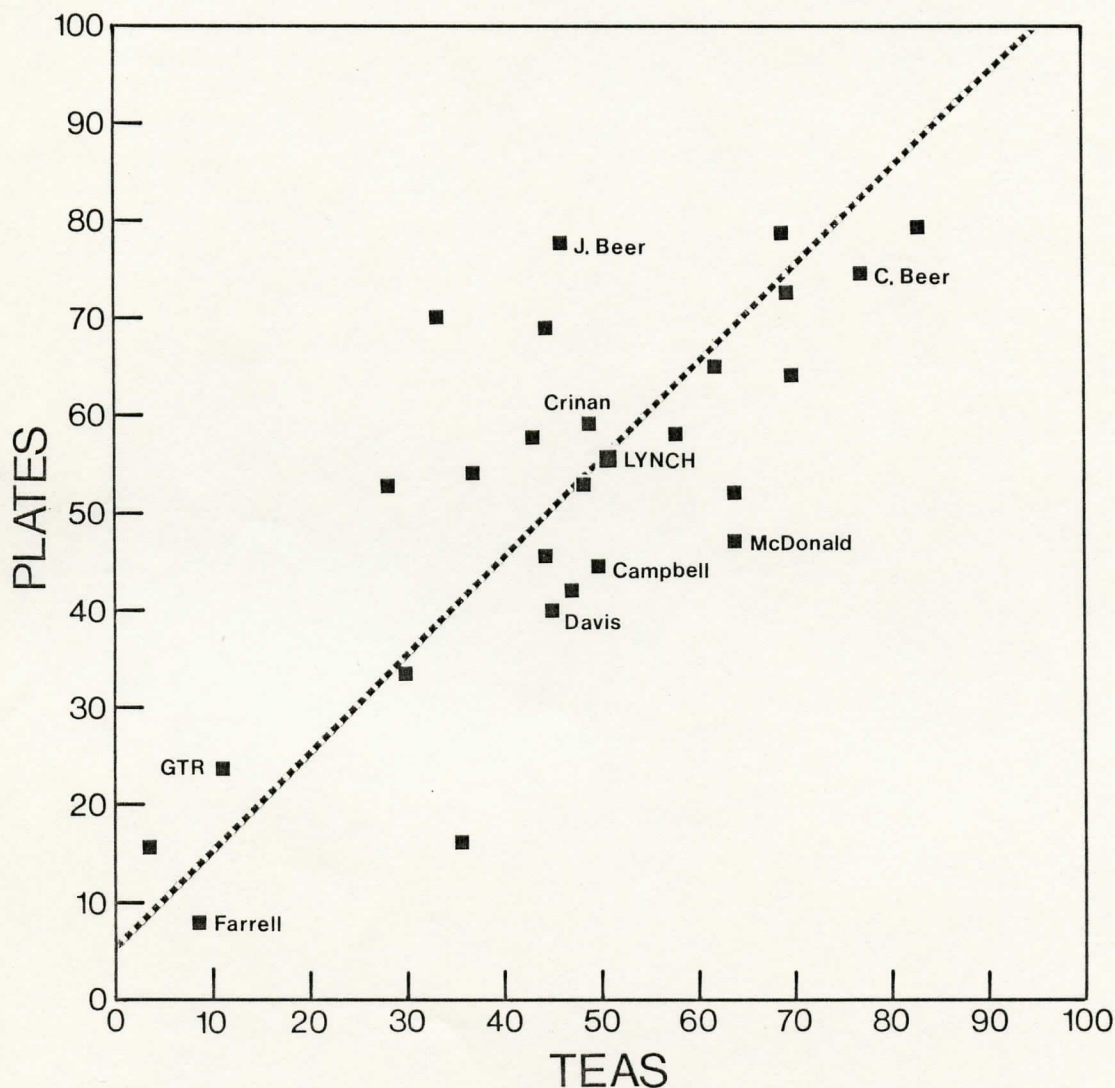


FIGURE 3: PERCENTAGES OF "EXPENSIVE" PLATES AND TEAS FOR LYNCH AND 26 OTHER MID-19<sup>th</sup> CENTURY SITES

### *Ceramic Toys*

Four porcelain toys include two dolls legs, a toy teacup and a marble. A shapely leg from a china limbed doll has a brown slipped shoe and a green painted garter encircling its well-developed calf. The other doll is a fragment from a similar but not identical leg. A china marble is painted with red lines encircling its "poles"



and a green painted wreath about its "equator". The tea cup bears traces of red overglaze decoration and a fragmentary handle. The cup has a panelled design typical of adult-sized teacups of the 1840's and 1850's.

### *Pipes*

A total of 168 clay pipe fragments were recovered: 83 bowls and 85 stems, 11 with a glazed mouthpiece (Table 4). Most pipe stems are plain; and, of the 16 stems embossed with city of origin, only Glasgow and Montreal manufacturers are represented. Six of the seven pipes with Glasgow makers' marks were produced by the Murray company, started in 1833, exporting to North America by the 1840's, and sold in 1861 or 1863 (Walker 1977: 343). The only other Glasgow pipe is a McDougall pipe and may date anytime from 1846 to 1967 (Walker 1977: 345).

	<u>SUBTOTAL</u>	<u>TOTAL</u>
<u>PIPE STEM SHERDS</u>		85
Plain	67	
Plain with notches	1	
Dots and lines, in relief	1	
"Murray/Glasgow" (1833-1861/63)	6	
"McDougall/Glasgow" (1846-1967)	1	
"Glasgow" only	1	
"Bannerman/Montreal" (1858-1907)	4	
"Henderson/Montreal" (1847-1876)	3	
"Montreal" only	1	
<u>PIPE BOWL SHERDS</u>		83
Plain	56	
Grooved	1	
Human effigy	1	
Plain TD, impressed	4	
Plain TD, in relief	2	
"Four-band" fluted	6	
Fluted	6	
Scottish thistle	1	
Crown and leaf	1	
Medallion, loop and dot	2	
Beaver and hunter	1	
Cross-hatch	1	
Prince-of-Wales feathers	1	
<u>GRAND TOTAL</u>		<u>168</u>

TABLE 4: WHITE CLAY PIPES

Kenyon 1984, example m); human effigy (similar to Kenyon 1983, example d); and, Prince of Wales feather. Apparently the Prince of Wales feather pipe may have been a commemorative in honour of the Prince's 1860 Canadian tour (Kenyon 1981).

The Montreal pipe manufacturing industry was essentially an Irish business, begun in 1847, in part, to meet demands of the increasing Irish immigrant population (Walker 1977: 361). Henderson (1847 - 1876) and Bannerman (1858 - 1907), the two largest Montreal manufacturers, are fairly evenly represented at the Lynch site.

These Glasgow and Montreal pipe manufacturing companies began operating in the 1840's or later, thus placing initial occupation of the Lynch site around the late 1840's. American legislation passed in 1891 required imported goods to be labelled with country of origin (Walker 1977: 345) and since no pipes stamped Scotland were found at Lynch suggests the site predates the 1880's. This date of ca. 1840's to 1880's for the Lynch occupation is consistent with other lines of evidence.

Four band fluted (Kenyon 1980, example a, c, d) and plain TD pipes are the two most frequently occurring pipe designs. One of the impressed TD pipes is embossed with "E / 3" on the spur. Although all the pipes are fragmentary, the most complete is a Bannerman with medallion, loop and dot design (Kenyon 1984, example c). Other pipe designs include: beaver and hunter (similar to



## Buttons

The buttons (Table 5) are typical of the mid-1800's (for a general discussion of button chronology, see Ferris, 1984). Pearl buttons, popular in the early part of the century, are almost non-existent in this collection. Metal types are largely being made as brace and fly buttons, although 2-pieces are still used on outer garments such as coats. However, these buttons by the 1860's and 70's are facing competition from the cheaper hard rubber forms, also used primarily on outer garments. Bone buttons are still popular as utilitarian brace and fly types. Agate buttons, used on shirts and sleeves, are continuing their upward climb in popularity at this period, and are well represented in the collection (the two depressed center agates are coloured calicos). In general, the Lynch button collection is typical for domestic sites of this period, preference leaning towards the cheaper varieties of each form of button.

TYPE	DIAMETER (mm)												SUBTOTAL	TOTAL
	9	10	11	12	13	14	15	16	17	18	19	20		
METAL														8
Brace	1	1	1	--	--	--	--	--	4	--	--	--	7	
Two-piece	--	--	--	--	--	--	--	--	--	--	--	1	1	
AGATE														10
Plain	1	1	3	--	--	1	--	--	--	--	--	--	6	
Dep. Cen.	--	--	2	--	--	--	--	--	--	--	--	--	2	
Concave	--	--	1	--	1	--	--	--	--	--	--	--	2	
BONE														5
Rd. Lip	--	--	--	--	--	--	--	--	4	--	--	--	4	
Ft. Lip	--	--	--	1	--	--	--	--	--	--	--	--	1	
RUBBER														3
2-eyed	--	--	--	--	--	--	1	--	--	2	--	--	3	
PEARL														1
Plain	--	1	--	--	--	--	--	--	--	--	--	--	1	
TOTAL	2	3	7	1	1	1	1	--	8	2	--	1		27

TABLE 5: BUTTON TYPES AND DIAMETERS

## Glass Bottles, Tableware and Lamp Chimneys

	SUBTOTAL	TOTAL
BOTTLE		190
"Black"	13	
Brown	28	
Dark Blue	3	
Light Blue	2	
Green	20	
Aqua-tint	124	
PRESSED GLASS		21
Clear	15	
Milk	6	
LAMP CHIMNEY	23	23

TABLE 6: GLASS SHERDS

The bulk of the bottle glass consists of transparent aqua-tinted glass (Table 6), most of which must derive from medicine bottles. Two rectangular bottles are marked "NORTHROP & LYMAN/ TORONTO ONT.", the reference to Ontario rather than Canada West indicating a post-1867 date. Of three medicine bottle bases with pontil marks, two are round and one is oval. A rectangular base with no pontil mark may be from one of the Northrop & Lyman bottles. Two fragmentary fruit jar lids are also present. None of the "clear" bottle glass had the distinct purple manganese tint typical of the 1880's and later.

The "black" (dark green) glass sherds are evidently from liquor bottles.

Glass tableware includes the base of a round decanter



and a tumber rim. There are also sherds from a highly ornamented pressed glass compute or sugar cover as well as other decorated specimens from vessels of unidentified form.

### *Window Glass*

Window panes increase in thickness around the middle of the 19th century (Kenyon 1980). Thickness measurements on 614 pane fragments are provided in Table 7 and Figure 4. This data, when compared to the McDougall (ca. 1805 - 1825) and Ferguson (ca. 1860 - 1875) sites, appear to place initial construction and occupation of the Lynch house around the mid-19th century.

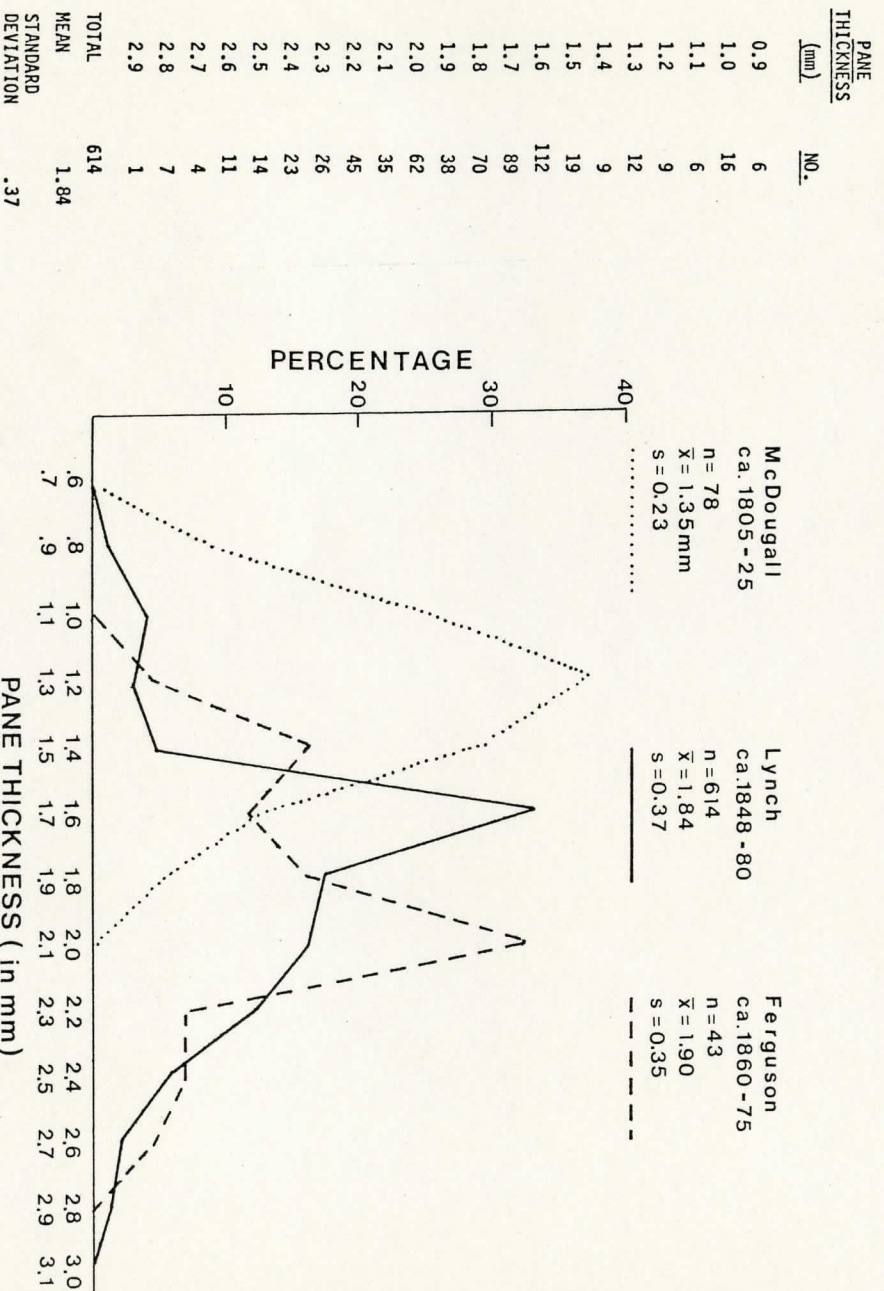


TABLE 7: WINDOW GLASS THICKNESS

FIGURE 4: FREQUENCY POLYGON OF WINDOW GLASS THICKNESS

### *Metal Artifacts*

The majority of metal artifacts (Table 8) can be classed as architectural hardware, with nails predominating. The 649 nails recovered are mainly machine cut; 27 wire nails may date to a later occupation. Length of 69 complete machine cut nails, listed in Table 9, range from 20 mm (3/4"), to 105 mm (4 1/8"), with clusters around 42 mm (1 5/8"), 64 mm (2 1/2"), 71 mm (2 3/4") and 76 mm (3").



Most remaining identified metal fragments are associated with farm activities, and include hardware items (e.g. bolts, washer, fencing) and horse furniture (e.g. harness buckles, ring and snap, horseshoe nails). A cloth hook, an eyelet and jewellery pieces (such as a tasteless rhinestone-studded gold plated earring) were also recovered.

		NO.	LENGTH (mm)	NO.
<u>CUTLERY</u>				
knife, dinner knife blade fragment	1			
iron tablespoon, complete	1			
iron tablespoon, bowl fragment	1	20	1	
small three-tined fork	1			
<u>NAILS AND SPIKES</u>				
machine cut nails: complete	69	30	2	
broken, with head	327	31	1	
shaft only	224	32	1	
wrought nails (badly corroded), broken	2	37	1	
wire (round) nails	27	40	2	
wrought spikes	3	41	4	
		42	3	
		43	1	
<u>OTHER IDENTIFIABLE METAL OBJECTS</u>				
single bar buckles	2	45	1	
single bar common roller buckle	1	46	1	
double bar halter buckle	1	47	1	
harness ring	1	48	0	
jointed-mouth bit	1	49	1	
harness snap	1			
horse shoe nails	7	58	1	
iron chain	1	61	2	
fence wire fragments	17			
fence staples	7	64	3	
pail, rim fragments	9	65	3	
pail lug	1	66	1	
cast iron kettle leg	1			
stove handle	1			
bail handle (i.e. drawer handle)	1	70	5	
adjusting collar	1	71	5	
washer	1	72	2	
bracket with screw hole	1	73	3	
screws	7			
bolts	8	75	3	
nut	1	76	9	
heart-shaped metal tag from tobacco plug	1	77	2	
hook (part of hook and eye cloth fastener)	1	78	2	
buckle fragment	1	79	1	
eyelet	1	80	2	
small brass chain	1	81	2	
thin iron ring (jewellery fragment?)	1			
gold plated earring with rhinestones	1	83	1	
<u>MISCELLANEOUS METAL OBJECTS</u>				
handle fragment	1	90	1	
iron strap	1			
gear fragment	1	105	1	
draining device	1			
wire fragments	3	TOTAL	<u>69</u>	
heavy iron bars	3			
heavy iron plate	1			
metal sheeting scraps	546			
galvanized iron sheeting scraps	22			
rolled brass pieces	2			
loop fragment of brass	1			
unidentified brass pieces	3			
unidentified heavy pieces of iron, probably from machinery	4			

TABLE 9: CUT NAIL LENGTHS

TABLE 8: METAL ARTIFACTS



### Stone

Eleven lithic specimens are attributable to the historic component of the Lynch site: six writing slates; three slate pencils; and, two whetstones. One slate pencil fragment is of interest due to its unusual rectangular (4 X 3 mm) cross-section.

An "intrusive" deposit of prehistoric trash is represented by 11 flakes of Onondaga chert.

### Miscellaneous

Included under the heading "Miscellaneous" are two shoe heel fragments, three personal items, and a bone object. The personal items are two fine tooth combs (one of rubber and the other a double edged bone comb), and a composite ivory manicure tool (77 X 7 mm, with nail cleaner and brush at opposing ends and nail file in between). An unidentified spatula shaped bone object measures 104 X 23 X 8 mm and is a plano-convex in cross-section. It appears to be home rather than factory made.

### Faunal Material

SPECIES	NO.	%
<u>Sus</u> (Pig)	44	63.8
<u>Ovis</u> (Sheep)	18	26.1
<u>Bos</u> (Cow)	7	10.1
<u>TOTAL</u>	69	100.0

TABLE 10: MAMMALIAN  
REMAINS

An analysis (Table 10) of identifiable domestic mammalian remains from the Lynch site reveals patterns of use and preference similar to other Ontario rural domestic sites excavated over the past few years (See Ferris and Kenyon, 1983). These patterns include a low percentage of cattle remains, due both to a preference for more cheaply maintained domestic species, such as sheep or pig, as well as to a reliance on barrelled beef, which does not produce much faunal material, and even fewer identifiable pieces. Also, a significant quantity

(over 20 percent) of identifiable bone came from immature individuals, probably representing a preference for an easy butchering animal, as well as a like for a certain texture and quality of meat. Finally, a small amount of avifauna material was present in the collection (not listed here), coming from either chickens or turkeys.

The most significant characteristic of the Lynch site faunal collection is the ratio between sheep and pig. This preference for pig over sheep is a pattern that has been seen on other nineteenth century domestic sites (See Figure 5). A trend is visible, going from immigrant farmers with an over-reliance on sheep (cluster I) to Indian farmers on the other end, with almost no representation of sheep (cluster III). The Lynch site material falls somewhere in the middle of this continuum, clustering with Ontario-born European sites. Although Terence Lynch is a first generation farmer, it is not surprising to see him reflecting Ontario-born patterns, since he probably acquired his knowledge of farming skills in Upper Canada, after spending time working on the canals or some such form of employment.



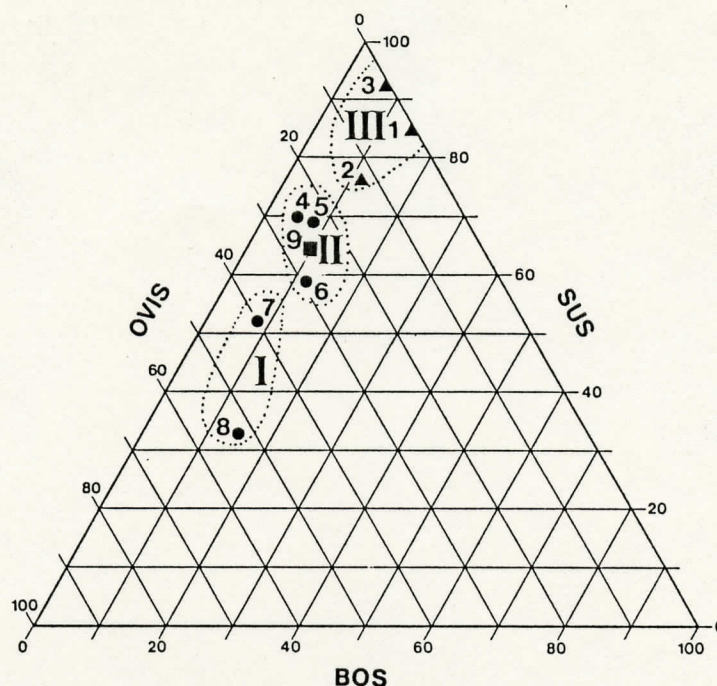


FIGURE 5: TRIANGULAR GRAPH OF PERCENTAGE OF OVIS (SHEEP), SUS (PIG), AND BOS (CATTLE) REMAINS.

KEY: (1-3, Six Nations Sites; 4-9, European Sites);

1. Mohawk Village; 2. Mohawk Village;
3. Styres; 4. J. Beer; 5. Nicholls;
6. Crinan Creek; 7. Duncan Campbell;
8. C. Beer; 9. Lynch

(Source: Ferris and Kenyon, 1983; Kenyon and Ferris, 1984).

Livestock holdings for the 1871 census - when the Lynch farming operation was working two lots and over 160 acres cleared - reflects similar ratios, 4 sheep and 14 pig being reported. The 1861 census only reports 3 pig and 4 sheep; however, this may represent a seasonal abnormality (such as immediately following a large slaughter for market creating a bias in the listing.)

#### THE TERENCE LYNCH EXPERIENCE

Walpole, like most parts of southwestern Ontario, was an "open township", ethnically mixed, with people of English, German, Scottish and Irish origins being well represented. The Irish Catholic were always a minority in Walpole, outnumbered by the Irish Protestants almost 10:1 according to the 1871 census.



Only 2 Catholics are listed in 1843 for Walpole, yet by 1851 there were almost 300, composing about 6% of the township's population. Although the total population of Walpole increased until it reached a maximum in the 1890's, the number of Irish Catholics slightly decreased so only about 200 (3% of the population) lived in the township by 1871. After 1871 the number of Irish Catholic in Walpole remained fairly stable, but there was a marked drift of population to the villages, as members of the first generation died or retired. By 1911 there were more Irish Catholics living in Hagersville (12% of the population) than in the rural part of Walpole Township (3%).

Open townships like Walpole were typical of most long-settled parts of southwestern Ontario in the mid-19th century, unlike certain areas of eastern Ontario, where whole townships or large tracts within townships would be composed almost exclusively of one ethnic group (as for example the Irish Catholic settlement of Ennismore Twonship). According to the 1871 census, Walpole's neighbouring townships had small but significant numbers of Irish Catholic settlers: Townsend, 2%; North Cayuga, 3%; Rainham, 0.5%; Oneida, 10%. A similar range of figures can be seen for most other townships in the long-settled areas of southwestern Ontario. Rather higher numbers are found in the nearby villages, towns and cities, with, for example, 26% Irish Catholic in the village of Cayuga, 16% in the town of Brantford and 20% in the city of Hamilton.

The Irish origins of the Catholic settlers of Walpole were heterogeneous: according to the tombstones in St. Anne's Church, the Irish Catholics of Walpole came from no less than 9 different counties in Ireland, chiefly from the northeast (Fermanagh, Down and Tyrone) and the southwest (Clare, Limerick, Cork, Waterford, Tipperary and King's). During the pre-famine era it was these areas that produced many of the Irish emigrants to the New World (Adams, 1932).

In Walpole the Irish settled in loose clusters (Figure 6), but even in the densest area, to the southwest of Lynch's farm, the Irish Catholics were still outnumbered by Protestant neighbours. Soon after their settlement, the Irish Catholics of Walpole established both a church and a school, these central institutions undoubtedly serving to strengthen the solidarity of their community. Even after the drift of Catholics from the farms to Hagersville, the church still acted as a focus for the community, most of the farms and villagers being within the 6-7 mile maximum travel distance ("catchment area") imposed by the limits of horse drawn transportation (as shown by Murdie, 1965, in his study of modern day Mennonites).

Traditionally, Irish Catholics in the 19th century - both here and in Ireland - have been stereotyped variously as an agrarian peasant group; culturally introverted; slow-witted, dirty, poor, and drunken; physically and mentally incapacitated. Events such as the 1846 famine and resultant flood of immigrants into the four corners of the English-speaking world created an image of the destitute Irish Catholic that filled pages of contemporary accounts. Moreover, when Irish Catholics of the nineteenth century were discussed in academic studies of this century, be they in rural Ireland (Arensberg, 1968) or in urban centres of North America (Handlin, 1957; Duncan, 1965), the stereotypes of a weak and backward people were used to support conclusions on the group's behavior. More recently, studies by people such as Harris (Harris et al, 1975) have applied the same concepts to a rural setting. The collective picture created by this literature is one where Irish Catholics in Upper Canada are portrayed as living in urban centres forming "Mick" ghettos, employed in menial occupations, hostile to outsiders, and either unwilling to, incapable of, or financially unable to move into the rural area, working as



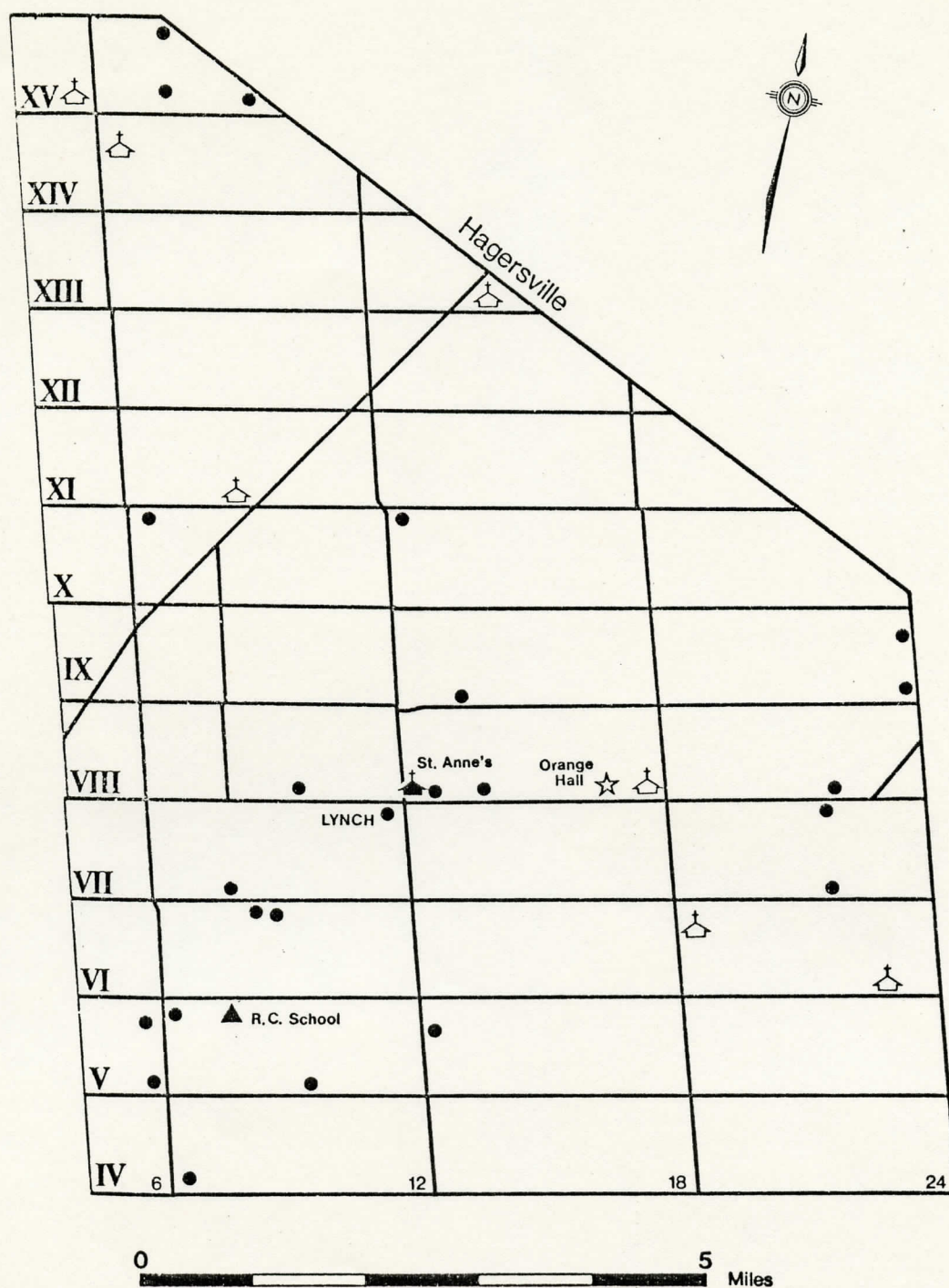


FIGURE 6: IRISH CATHOLIC SETTLEMENT IN NORTHEASTERN WALPOLE TOWNSHIP IN 1871.

KEY: Filled circles, Irish Catholic farmers;  
 Filled church symbol, Roman Catholic Church;  
 Open church symbol, Protestant churches;  
 Roman numerals are concessions, Arabic are  
 lot numbers.

(Source: Nominal Census for 1871; Historical  
 Atlas of Haldimand County, 1877)



farmer and artisan. Needless to say, Irish Protestants are portrayed in these studies as holding values that are the opposite of the Catholics: the Orangemen, driven on by the Protestant work ethic, are seen as individualistic and capable of persevering through the hardships of the early pioneering experience, a dream of their own successful farm becoming a carrot in front of their eyes (Harris et al, 1975: 6). Other researchers, such as Akenson (1984), have argued that in Ontario Irish Catholics did indeed settle in rural environments, and are not so stereotypical as previously portrayed. Using census records, he points out that full two-thirds of Irish Catholics lived outside of cities or towns. Obviously, since the majority of Upper Canada was rural during the nineteenth century, it follows that ALL ethnic groups would primarily be in rural areas. In arguing this one point at least, Akenson's work can be considered useful and timely.

Clearly, Terry Lynch and his Irish Catholic neighbours in Walpole Township reflected characteristics not generally attributed to members of their ethnic group. In fact, the majority of Irish immigrants arriving in North America, both before and after the famine, represented a highly selected portion of Irish society. These individuals were often from a lower middle-class strata, capable of paying for passage over to the New World, either through money made as an artisan, or in the case of tenant farmers, by simply cashing in on a years harvest. These people were not in dire straits when they left, but considering the overall conditions of Ireland, probably had little if any future there. Perhaps missing in many studies of the cultural transference of traits from the Old to the New World, is the notion of class or status differences in values and behaviour, as Leyton (1975) has well documented for a modern Ulster community.

The pattern of working for a few years after arrival, building up a nest egg, and then purchasing a tract of land, as was probably the case for Terry Lynch, was fairly common in Upper Canada during the nineteenth century. However, not all Irish Catholics were successful enough financially to leave the urban centres; thus by the time Irish Catholics reached Walpole township, or any other open township, a two-fold selective process has already occurred, beginning in Ireland where only those who could afford the cost travelled over here, and then in the New World where, in the move from urban centres to rural countryside, only those individuals financially capable and willing to adapt to the pre-existing economic system survived.

Terence Lynch was a successful farmer because he was assertive and "hungry for land". Moreover, he had become acquainted with a New World economic system of agriculture and knew how to best function within it. For most Irish settlers in rural open communities, Old World traits such as communal settlements were dropped when they were perceived to be detrimental to one's productivity within the New World economy (Mannion, 1974). Subsequent arrivals from the same ethnic group were made aware of pre-existing conditions from settled members of their same group, and so the acculturative process is perpetuated.

The Lynches were a New World success story, achieving a modest but secure economic position, perhaps driven by a work ethic that was not peculiarly Protestant or Catholic but rather class derived. The only apparent failure, John Lynch, was seemingly due to an organic rather than social disability. A good sized farm - operated with a New World perspective of agricultural practice - was cleared from the woods during the first generation, and long-lived businesses were established during the second generation. The old homestead on the 7th Concession was an improved log cabin, not conspicuously better or worse in quality than those on many neighbouring Protestant farms. The house itself was stocked with consumer items of good but not luxurious quality.



Also notable was the Lynches' ability to keep their family together. The diverse backgrounds of Walpole Irish meant that the Lynches had few, if any, kinsmen in the area. Within the family however, social bonds were evidently powerful, perhaps emphasized more so in the isolation of the New World than in the homeland (as indicated in Kane's, 1968, comparative study of Donegal and Ohio). More than simply achieving economic advancement, the Lynches' desire was to live as an extended household - if not physically in the same house at least in close proximity. Whether first on the Walpole farm or years later in Hagersville, this they did successfully for over half a century.

#### ACKNOWLEDGEMENTS

The authors would like to thank: Douglas Hohnstein (MTC) and Malcolm Horne (MCC) who assisted in the excavations; Keith Metcalf (Construction Supervisor for MTC) for his support of the project; Cheryl Hoffman (Historical Planner, MTC), Malcolm Horne, and Dr. Peter Reid (University of Windsor) for helping to research the historical background of the project. Doug Hohnstein also produced the excellent graphics in Figures 1 and 2. "Sparky" selected the order of the authors' names.

#### REFERENCES CITED

- Adams, W.F.  
1932 *Ireland and the Irish Emigration to the New World from 1815 to the Famine.* Yale University Press, New Haven.
- Akenson, D.H.  
1984 *The Irish in Ontario: A Study in Rural History.* McGill-Queen's University Press, Kingston and Montreal.
- Arensberg, C.M.  
1968 *The Irish Countryman: An Anthropological Study.* Natural History Press, Garden City.
- Brueton, K.  
1967 *Walpole Township: Centennial History.* Municipality of the Township of Walpole.
- Collard, E.  
1967 *Nineteenth Century Pottery and Porcelain in Canada.* McGill University Press, Montreal.
- Duncan, K.  
1965 *Irish Famine Immigration and the Social Structure of Canada West. Canadian Review of Sociology and Anthropology, Vol. 2, pp. 19-41.*
- Ferris, N.  
1984 *Buttons I Have Known. KEWA, Newsletter of the London Chapter, Ontario Archaeological Society, 84-5, pp. 2-16.*
- Ferris, N. and I. Kenyon  
1983 *There was an Englishman, a Scotsman and an Irishman... KEWA, Newsletter of the London Chapter, Ontario Archaeological Society, 83-4, pp. 2-12.*



- Godden, G.A.  
1964 *Encyclopaedia of British Pottery and Porcelain Marks*. Bonanza Books, New York.
- Handlin, O.  
1957 *Race and Nationality in American Life*. Little and Brown, Boston.
- Harris, R.C., P. Roulston and C. de Freitas  
1975 The Settlement of Mono Township. *The Canadian Geographer*, Vol. 19, pp. 1-17.
- Kane, E.  
1968 Man and Kin in Donegal: A Study of Kinship Functions in a Rural Irish and Irish-American Community. *Ethnology*, Vol. 7, pp. 245-258.
- Kenyon, I.  
1980 Window Glass Thickness. *KEWA, Newsletter of the London Chapter, Ontario Archaeological Society*, 80-2 (Nineteenth Century Notes).
- Kenyon, I. and N. Ferris  
1984 Investigations at Mohawk Village, 1983. *Arch Notes, Ontario Archaeological Society*, 84-1, pp. 19-49.
- Kenyon, T.  
1980 The 4-Band Fluted Pipe. *KEWA, Newsletter of the London Chapter, Ontario Archaeological Society*, 80-9 (Nineteenth Century Notes).  
1981 Three Henderson Pipes. *KEWA, Newsletter of the London Chapter, Ontario Archaeological Society*, 81-3 (Nineteenth Century Notes).  
1983 Human Effigy Clay Tobacco Pipes. *KEWA, Newsletter of the London Chapter, Ontario Archaeological Society*, 83-9 (Nineteenth Century Notes).
- Lennox, P.A.  
1982 Report on the Archaeological Survey of the Area to be Impacted by the Proposed Widening of Hwy. 3, Nelles Corners to Jarvis, Ontario. M.S. on file with the Ministry of Citizenship and Culture.
- Leyon, E.  
1975 *The One Blood: Kinship and Class in an Irish Village*. Memorial University of Newfoundland, Newfoundland Social and Economic Studies, No. 15.
- Mannion, J.  
1974 *Irish Settlements in Eastern Canada*. University of Toronto Press.
- Murdie, R.A.  
1965 Cultural Differences in Consumer Travel. *Economic Geography*, Vol. 41, pp. 211-233.
- South, S.  
1977 *Method and Theory in Historical Archaeology*. Academic Press, New York.
- Walker, I.C.  
1977 Clay Tobacco-Pipes, with Particular Reference to the Bristol Industry. *History and Archaeology*, Vol. 11, Ottawa.



# NINETEENTH CENTURY NOTES

## FIREARMS AND ACCESSORIES

Thomas Kenyon

1. The back part of a gunlock from a military Brown Bess flintlock musket. The inscribed TOWER on the tail of the lockplate is not the gunmaker's mark but represents the arsenal from which it was issued - the Royal Armoury in London - Andrew Westbrook site, Middlesex County c. 1813, Deller Collection. 2. A gunlock from a flintlock rifle?, cock missing - Middleport 2 site, Brant County c. 1840. 3. A cast bronze sideplate ornament shaped like a dragon or sea serpent. Russell (1962) notes that the dragon design "is a never-failing insignia on 19<sup>c</sup> trade muskets" - Matthew Elliott site, Essex County 1784-1884. 4. A brass, vase-shaped wrist escutcheon plate from a Brown Bess musket with inscribed marks A/19. Hamilton (1976) states that some gun collectors interpret these inscriptions as company marks but more informed authorities believe they represent a rack number - John Young Sr. site, Haldimand County 1782-1870, Faux Collection. 5. Brass buttplate - Young Road site, Haldimand County c. 1850. 6. This brass gilt coat button is a good example of the hunting buttons described by Neal Ferris in his excellent button article in the KEWA 84-5 issue - Adkins 2 site, Kent County 1825-1850. (Note: face button larger than scale). 7. The bottom half of a stamped brass powder flask with a hunting scene in bas-relief - Widder site, Lambton County 1850's.

